

Christian Reflector.

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WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, OCTOBER 3, 1844.

Pratt's
VOLUME VII.—NO. 40.
WHOLE NUMBER 326.

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 11 CORNHILL, BOSTON.

TERMS,

When sent to one individual, and payment
received in advance.

Single copy, - - - \$2 50

Two copies, - - - 2 50

Three copies, - - - 2 00

Ministers who procure five subscribers, shall receive all their paper gratis, so long as they shall annually send us \$10 in advance for the same.

All communications should be addressed *Post Paid*, to W. S. DAMRELL, No. 11 Cornhill, Boston; to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

All Communications from MAINE to be directed to the Associate Editor,

S. A. KINGSBERRY, CHICHA, ME.

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This paper, having an extensive circulation in the country, affords a good medium for ADVERTISING, to all who have dealings with traders in the interior.

Christian Reflector.

(Correspondence of the Reflector.)

The Aged Pilgrims.

BY REV. DR. BELCHER.

Laden with fruits of age, they shew

The Lord is holy, just, and true.

WATTS.

Some years ago, I called to indulge myself in five minutes' conversation with a venerable saint, bending under the accumulated infirmities of more than ninety years. It had been his lot to experience various changes in Divine Providence; and he, indeed, found that human life is chequered with trials and enjoyments.

After being blessed with a competency of this world's goods, and with a pretty numerous family, he had to deplore the loss of the whole of his property by storms on the mighty ocean, and to follow to the grave almost all his children; two of whom, young men in the prime of their days, and the height of their strength, found a watery grave. The good old man had descended into the vale of poverty; but even in ruins he exhibited a dignity which religion alone can impart, and experienced enjoyments which God alone can bestow. His mind was stayed upon God,—he lived in perfect peace,—and was looking for that blessed hope, and the glorious appearance of the great God, even our Saviour, Jesus Christ.

His conversation was truly spiritual, and his whole deportment evinced that his citizenship was in heaven; where he would, before long, enter upon his eternal rest and reward. How enviable the condition of that man, who, having long walked in the ways of God, can say, as he enters the grave, 'I have finished my course, I have kept the faith,' and disappears from our view to take possession of that crown of glory which 'the Lord, the righteous Judge, shall give unto him!' To such persons death is desirable: 'to die is gain.'

I walked from the house of this venerable Christian with feelings of the most sublime pleasure, arising from the interview I had held with its inhabitant, to survey the works of the God of nature. The evening was calm and beautiful, and the scenery grand and imposing. As I walked through the flowery fields, I paused to look around me. On the one hand was the Christian sanctuary, erected by men who have long since mouldered into dust, for the service of Him who 'inhabiteth eternity,' and whom holy angels, and 'the spirits of just men made perfect,' constantly praise; and on the other, hills covered with food for man and beast, or adorned with trees, whose leaves, beginning to fall, reminded me of the universal decay of nature: here were the lofty, romantic cliffs, and there rolled 'the great and wide sea,' obeying the commands of Him who fixed its boundaries, and said, 'Hitherto shalt thou come and no farther!' while here and there I could see vessels destined for different ports, conveying the necessities or the luxuries of life. Who could see all this without lifting up his heart in grateful adoration to the God of his mercies!

Continuing my walk, I reflected that soon all this scenery, beautiful and enchanting as it appeared, would be burnt up, and not a vestige remain to tell us where this world stood. 'And where?' asked I, 'will all the inhabitants that have occupied, or may occupy, this earth, be then found?'—My reflections were serious, and I hope profitable, but the detail of them would be too long to lay at present before my reader.

My conversation with the excellent man I had just left, again presented itself to my mind; and I turned from the scenery of creation, to think on the advantages of genuine piety; and though I had dwelt on this topic a thousand times, it still appeared fresh and new. Impressed as I was with the loveliness around me, I dwelt with yet greater pleasure on the superior beauties of the new creation. 'A flower,' said I, 'is beautiful in its season, but it is soon cut off, and dies away; while yonder oak has survived many a winter, and resisted, nay, has even been strengthened by, the storms which have torn up its weaker neighbors, and blown down the proud and stately buildings of man. So, in the fair creation of grace. Religion in youth is lovely, and beautiful, and fragrant; and who does not wish that a much larger num-

ber of young and tender plants were found in the garden of God? But still the power of religion, and its tendency to improve and exalt the character, is seen most conspicuously in the aged Christian. I can never visit a man who has walked in the ways of God for fifty or sixty years, without feeling that I breathe a hallowed atmosphere; and am delighted, in no common degree, by hearing the testimonies borne to the excellence of religion, and its power in supporting its possessors under the various trials of life. I have listened with sacred pleasure to the truths, the knowledge of which have been acquired by the perusal of the inspired volume, visiting the sanctuary of God, and bowing before the throne of grace. Happy is the old man who has known his God from his youth up, and who is privileged to tell his children and his children's children the gracious dealings of the Lord towards him. And happy is that young minister who possesses the acquaintance, and enjoys the prayers and counsels, of the wise and experienced believer.'

But I am lengthening my paper beyond its proper limits, and shall scarcely be able to sketch the character of an old friend, who, many years ago, was removed to that better state, where 'the wicked cease from troubling, and the weary are for ever at rest.'

My friend Archer was, in early life, made the happy partaker of Divine grace; and by that same grace he was enabled to maintain a consistent course of holy conduct for more than half a century. It was his happiness to become acquainted with him soon after I had entered the ministry; and I am not backward in acknowledging, that from his conversations and experience I was taught many an important lesson.

Laid on the bed of affliction, I hastened to see him, as I expected, from various circumstances, that his death would be sudden. 'And how, my friend, are your prospects for eternity?' I asked. He replied, 'I feel, sir, it is a solemn thing to die; we know not what it is; nor has any one come back to tell us. I feel that nothing I have done entitles me to heaven; but I hope to go there through the rich grace of our Lord Jesus Christ.'

'Come,' said Chandler, now grown a little impatient, 'come, neighbor Jones, we must have this matter settled.'

'I know,' replied Jones, 'it has been put off too long; but I can't attend to it just now.'

'But you must,' retorted Chandler with warmth; 'it never will do to let it lie along so; and I am resolved on pushing it to a conclusion.'

'Well, then,' calmly replied Jones, 'if you must, friend Chandler, you must; but I can't go so far with you now to the Squire's; it is so far, and I have so much work on hand.'

'Pray, then, what shall be done?'

'Why,' said Jones, 'I don't see but you can do it all yourself. You certainly understand your own side of the question, and I believe you are pretty well acquainted by this time with mine. Why can't you play the lawyer for us both? Just and state both sides to the Squire, and I'll abide by his decision.'

'Agreed,' said Chandler; and away he went to the Squire, and pleaded both sides so fairly, that he soon came back in high spirits, saying, 'Well, neighbor Jones, you've got the case; and I believe after all, the Squire has decided about right.'

PACIFICS.

For the Christian Reflector.

Want of Ministers in Iowa.

From Rev. Ezra Fisher, late of Davenport, I. T.

'I have been requested by the Iowa Convention to give you a brief outline of the situation and wants of the Baptist denomination in this growing Territory. While attempting this, allow me to request you to cast your eye over your latest map of the Territory, and note the situation of the counties and principal places as I name them.

Allow me to remind you, in this place, that the first regular settlement of white men in this Territory took place in 1833; and that now the population is but a fraction less than 90,000—occupying a region of country about 120 miles from east to west, and from the mouth of the Des Moines river to Prairie du Chien. The following statistical view of the population, Baptist churches, ministers, &c., of the counties, I believe to be correct.

Lee Co., population 9,900, several flourishing villages, two churches, four preachers, who also work their farms. Des Moines Co., population 9,109, five or six openings for Baptist preaching. Burlington, the principal village of this County, has 2,000 inhabitants, several of whom are Baptists. Here a church could easily be collected. Louisa Co., population 3,238, one church, one minister. Van Buren Co., population 9,019. Facilities for agriculture and manufacturing very great. Two ministers, who are obliged to spend a portion of their time in other counties. Keosauqua, an important place, has a church and greatly needs a minister. Henry Co., population 6,017, one church at the County seat, supplied half the time. But little other Baptist preaching in the County. Jefferson Co., population 5,694, two small churches recently formed, but destitute; and preaching any where in them, when ministers only rarely enjoyed. Washington Co., population 3,120, one church at the County seat, destitute and needing a pastor immediately. Muscatine Co., population 2,882, one church at Bloomington—about to settle a pastor. In this church are two licensed preachers who are obliged to engage in secular pursuits; otherwise they might be quite useful. In this County are several openings for Baptist preaching. Scott Co., population 2,750, two churches, one minister. Davenport, having 1,000 inhabitants, is now destitute. Johnson and Cedar Counties, population 5,168, and Linn Co., population 2,643, have many important settlements, with but four churches and one ordained minister. Clinton and Jackson Counties, population about 3,000—two churches; a third ready to be organized, but no ordained minister. Du Bois Co., population 4,052, one church at the Coun-

ty seat with a pastor.

Perchance my reader is among those who on the whole, possess a 'good hope through grace' of 'the heavenly inheritance,' but yet are the frequent subjects of anxious doubt and fears as to their final safety. And why, I would ask, should those fears be indulged? Is not the Lord Jesus as willing to save as he is able?

'His word of grace is strong
As that which built the skies.'

Let your dependence be on the Saviour, for in the Lord Jehovah is everlasting strength.' Say, then, with one or old, 'I will trust, and not be afraid.' Such a resolution is fully sanctioned by Jesus, when he says, 'Him THAT COMETH UNTO ME I WILL IN NOWISE CAST OUT.'

For the Christian Reflector.

Peace.

ONE WAY OF SETTLING NATIONAL DISPUTES.

Take the Oregon case. A few would have us fight about it; most would prefer an amicable adjustment by negotiation between the parties; and should this fail, many would have each party urge its claims before an umpire mutually chosen, and then abide his decision. These last methods I like very well; but such is my confidence in the integrity of each nation rightly trusted, that I believe it might be safely referred to the generosity and justice of either. I doubt whether they could at present be made thus to trust each other; but, if they could, I should consider them as persons entitled to the work of the ministry.

Besides these, there should be some of our *farmer ministers*, who, having families to provide for, could purchase as much land as they need, cultivate it, and devote a part of their time to preaching. These would be blessings, to many souls, and at the same time would receive blessings, temporal and spiritual, themselves, probably, exceeding what they now enjoy.

I will add, we need wise 'lay brethren'

—men of prayer and faith—who are well established in the doctrines, who know how to sympathize with the ministers, and devise and execute plans by which the ministry may be kept constantly employed in their holy calling. If such men would immigrate here, and live among us for the sake of doing us good, it would greatly strengthen our hands.

Now, through you, I would ask all our ministers, deacons and church members in the Atlantic States to think of our destination—to compare our situation with their own, and then, in the fear of God, what is their duty, and decide what each individual will do for us.'

Thus in Iowa there are seven churches and five counties entirely destitute of Baptist ministers. Two counties enjoy their laborers but a part of the time, one has none but preachers who are farmers also, one has no ordained minister, and only two licensees who labor to a limited extent, and eight counties, and a tract sufficiently large for 20 more, already considerably settled, have but two ministers!!

We need not add, the above is a deeply affecting statement. It presents to our attention one of the most important sections of our western country, being a large, healthy Territory; having a mild climate, a rich soil, innumerable manufacturing facilities, several navigable rivers, of which the Mississippi, on its entire eastern border, is one, with a fine market for every production at hand, filling up with inhabitants, as by enchantment, and yet with only about the same number of Baptist ministers of all classes, as are found in the smallest associations in the Atlantic States. The subject is too painful to pursue. But it is our duty to hold up this picture of ministerial destitution, in all its affecting reality, to the view of our ministering brethren, and join the writer of the article in his inquiry of all who read it, What is your duty?

Benjamin M. Hill, Cor. Sec.

in our own likeness; let us form him after our own image; he begins by putting the thoughts in order. And thus God did at the first creation. When he put the machinery of thought into motion, himself and his own fair beauteous world were the objects about which the thoughts of his intelligent creature man were to be employed. God's communion maintained the innocence and holiness of man,—kept his thoughts centered on the divine nature and benevolence, and until diverted from this object, he sinned not. In the work of creating the soul anew, God the Spirit begins with the thoughts. He engages the attention of the thoughts on objects remote different from those on which they have been employed,—he allure them on in their thinking, until they joyfully rally round the 'new things, and old things pass away.'—*Thoughts upon Thought.*

Now, it is manifest, that fear in view of danger, and joy at the belief of deliverance from it, are in them nothing moral. They may be awakened by a thunder-storm, a fit of alarming sickness, or an unexpected escape from death, as truly as by the revelations of another world. President Edwards is very explicit on this subject. 'Convictions of conscience, through the influences of God's Spirit, consist in conviction of sinfulness of heart and practice, and of the dreadfulness of sin as committed against a God of terrible majesty, infinite holiness, and hatred of sin, and strict justice in punishing it. But there are some persons that have frightful apprehensions of hell, a dreadful pit ready to swallow them up, and flames ready to lay hold of them, and devils around them ready to seize them, who at the same time seem to have very little proper enlightenment of conscience, really convincing them of their sinfulness of heart and life.'—*Religious Affections*, p. 83.

It is only necessary to direct the attention of any reasonable man to these two classes of affections, to show that they are in their nature wholly unlike. One is merely physical, belonging to us as sensitive beings; the other is moral, belonging to us exclusively, as creatures under moral obligation. The one arises from the conviction that we have done wrong, the other from the fact that we are in danger of misery. The one derives joy from repentance, and afterwards becomes totally indifferent to the whole subject. We mean that there are times and seasons, in which, through the agency of the Holy Spirit, the moral or religious principle in man is called into unusual activity. The pious are more devout, more self-denying, more meek, more exemplary, more heavenly-minded, and are, of course, much more anxious for the extension of the kingdom of God among men. That part of the community, who have heretofore remained thoughtless on the subject of religion, become, in numerous instances, deeply, and it may be, suddenly impressed with a conviction of its permanent importance. There is a manifest change in the religious susceptibility. A sermon, a conversation, a passing remark, a page of a tract, a text of Scripture, an idea that has passed through the mind a thousand times before, without effect, now is fixed like a barbed arrow in the soul. The great doctrines of repentance and faith in Christ now become the absorbing topic of thought, and are efficacious in a most remarkable manner, in transforming the moral character of man. Such seasons vary in extent and duration; sometimes being confined to a single town or a single congregation in that town, and at others, spreading over a large district, or a whole country; sometimes continuing with slight intermissions for many months or years; at others, passing away in a few months, or even weeks. Nor is this all. Their results are also dissimilar. Sometimes the converts, with scarcely an exception, remain to the end, steadfast in the faith, and adorn their profession by a holy life; at others, the most promising appearances are destined to end in disappointment, and a large portion of the converts fall back into thoughtlessness more profound, and more hopeless than before. The blossoms are abundant, but the fruit is rare. Like the stony-ground hearers, they 'endure for a while, but in time of trial, they fall away.' We think that no one, at all acquainted with this subject, will deny that the above are substantially facts in the case.

On the other hand, it is to be remarked, that this is not the common, certainly not the universal method, in which God is pleased to increase the number of his church. In Europe, such visitations of the moral government of God, God looks on the thoughts of the heart, and his estimate of character is formed—his sentence is determined. Character is what it often appears in the sight of men. Character is made up of the intellectual and moral habits of the man; these habits are necessarily under the influence of the thoughts. Thought is the sculptor of character. Any given number of men present a verisimilitude in the great principles of character, and it will be found, that their thoughts on those principles generally harmonize. Another number of men shall be selected, entirely different in character from the former, and it will be invariably found, that upon all the several points in which the character differs, on those very points their thoughts disagree. And so will it be found in reference to those slight shades of difference of character, the dissimilarity will be found in exact ratio to the difference of thoughts. 'As a man thinketh in his heart, so is he.' All aversion or attachment proceeds on the assumption that the character is not a mere accident,—not a mere external appendage; but a necessary, an inseparable effect of an equivalent cause,—an external development of long-continued and long-cherished thoughts of the heart. These are no airy beings, that come and fly away, and leave no trace behind.' Thoughts are either like harpies which steal part and pollute the rest of the soul, or like Caesar's coiners, leave their master's image and superscription upon the mind. The influence of the thoughts is indelible. An influence possessing the power of reproducing its own impressions in an incalculable series, a power which leaves the discoveries of the photographic art at an immeasurable distance. It is the fact, and not the modus operandi, which is now under consideration. The fact is known, the mode of acting is unknown. The fact is realized in every hour's experience of the reflecting and observing mind; but to account for this fact, and to give an analysis of its processes, would be impracticable. Some guesses,—some conjectures may be indulged and growed, but any thing approaching to an undoubted accuracy, or an undeviating certainty, as relating to the process of influence, cannot be presumed. Yet the facts of the thoughts influencing the character are so often, and so forcibly presented on the sacred page, as to place beyond all doubt. When God is about to carry out, towards any depraved man, his own purpose, 'Let us make this man

upon him. Prayer opened an avenue to the throne of grace, and faith and love travelled that way so often, and came back with such blessings, that the disciple could not but be in excellent spirits. And it was a pretty good sign of good health, I thought, and I shall alter my mind only with a very good reason.

How he came to have such good health

and how he kept it, when so many are sick, I may relate, if any are interested to know, hereafter.—*N. Y. Observer.*

A Revival Scene.

A short time ago—I was invited to attend a series of revival services in a manufacturing village in the West Riding of Yorkshire, in company with a brother minister from a neighboring town. We met on Wednesday evening, and the place of worship was well filled. I spoke from John 3:18—'Come ye this day whom ye will serve.'

Deep silence sat on all—solemn thoughts seemed to be at work—and an unusual sense of the divine presence was manifested.

The sermon ended—a hymn was sung, but before I concluded with prayer, as is usual, I felt moved to add a few words,

urging them to present decision. When I finished, a brother arose, and turning to the whole company, openly confessed that he had not fully followed the Lord. He had been, he said, too content to be happy in religion himself, without being concerned to serve his Lord, by endeavoring to bring others to Christ. He now saw this an infirmity and a sin. By the Lord's help, he would be more honest to God and man.

A deacon of the church then rose, a man held in good repute, and said he must say a few words.

He had served the church in all matters as faithfully as he could, but now he saw in one great duty he had been defective. He had not been anxious and active for the conversion of others.

Then turning to his pastor, with uplifted hands

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, OCTOBER 3.

TERMS—\$2.50 per year; \$2 if paid within 3 months.

PRACTICAL RELIGION.

When it pleases God, by his grace, to reveal his Son in the heart of an individual, to such an one the admonition is addressed, Son, go work to-day, in my vineyard. The object of conversion is, not only the salvation of him who has been redeemed, but to enliven a new instrumentality in bringing men to an acquaintance with the Saviour, and to diffuse abroad that grace which is to save the world. In every instance of conversion, God designs to extend this instrumentality. One great object of the church relation is, to bring the associated activity and piety of men to bear upon the world. It is to be an aggressive power, in this movement. This world is to be conquered for Christ; and it is by the church, that to the world is to be made known the manifold power and wisdom of God. If every member is faithfully employed at his own post, the whole church is actively engaged. And if every member be thus actively engaged, heart and hand, in the service of God, the church must enjoy his presence, and witness the manifestations of his mercy in the salvation of men. While God is not dependent upon any other agency than his own will, to accomplish his purposes, he is nevertheless pleased to choose, in a great degree, the mutual influence of man upon his fellow-man as the medium by which to enlarge his spiritual kingdom. He has so identified himself with his people, as to make his interest and theirs one, in this respect; so that faithfulness in his service is at once the guarantee of enjoyment in the religious life, and the proof of the soul's advancement in holiness. Hence he who would fulfil in the highest degree the great object of life, and perfect in himself the work of faith, must unite his efforts as a co-worker with God, in the benign labor to bring men to Christ. How great is this privilege! How high this honor! to be accounted an instrument in extending an influence which engages the heart, the love, and the energies of God. Do we estimate it aright? 'This honor have all the saints.'

In this cause, none are so destitute of influence as to be laid aside. Wherever the desire to be useful is formed in the mind, opportunities for its development and exercise will occur. The disposition to improve these opportunities evinced the watchful and useful Christian. 'Lord, what wilt thou have me to do?' should be the spontaneous prayer of every Christian, flowing from a heart filled with gratitude to God. 'She hath done what she could' is the inspired eulogium upon one whose influence was probably far less, than that of many who now in the church sit still in their strength. But she seized the golden opportunity to manifest by one act her love to the Saviour; and the history of that act, the Saviour says, shall be a memorial to her praise wherever the gospel is preached. Of another, whose influence was broad-shading as the towering oak, it is left on record, 'He was a burning and a shining light.'

As no man liveth to himself, so no man can limit to his own bosom the circles of moral influence. Just in proportion to the depth and fervor of his religious feelings will be the strength and outward tendency of those circles. If Christ has been formed in his soul the hope of glory, and if he check not the impulses or that hope, the consciousness of his own interest in a design embracing the welfare of the race, will entitle a desire to impart to others the like grace that has lifted him from the rain of sin, and brought him into harmony with God. The more this plan is developed in his mind, the more will be entered into his spirit, the higher importance will assume, and the more will he labor to succeed its accomplishment. Like his Saviour, who has left his own example for imitation, his means and drink will be to do the will of God.

The methods of influence are as various as are the characters of individuals. The channel of this power runs through every avenue of life so that to specify all its forms of action would be to write a volume. Some who are able to wield the pen of a ready scribe, by well-digested thoughts, may stimulate other minds to action, and thus set in motion a tide of blessing which eternity alone shall measure. Long after the hand that penned such thoughts shall have turned to dust, the mind that conceived them, and those upon whose souls they were brought to bear with quickening power, may together rejoice, and their influence be still thrilling on, and in its results outlive the universe. The church is possessed of much talent of this kind, which is suffered to lie buried; and thus are both God and the world robbed of the exercise of a power for good, to bless and instruct men. There are others who are quick at conception, and ready to adapt their thoughts to present circumstances, who have the power of stirring up to effort the dormant energies around them, by the word of exhortation and counsel. Of the multitudes who are every year brought into the church, how few, who are qualified to do, employ either of these methods of influencing others.

But the influence most potent of all, which least allows of resistance, and which all who bear the Christian profession can exert, is the exhibition of a life of practical godliness. This influence, constantly operating, leaves an indelible impression, oftentimes resulting in the formation of the moral image of God in the hearts of many around those who is a daily witness for God. The conduct of such an one goes farther to convince the world of the truth of religion than the most labored arguments. More have been converted to God by the logic of a Christian life, than by the logic of argumentation or metaphysics.

It is to this kind of influence we would urge every Christian. Has the Lord Jesus magnified his grace in adopting them into his family; and can they forget the object for which he placed them there? They were not redeemed with silver and gold, but with the precious blood of Christ, that they should evince the power of his grace. How soon the feeble in our churches would become strong in the service of Christ, were they to yield themselves a living sacrifice on his altar! How many of the impotent might be turned to the wisdom of the just, through the influence of such a consecration!

A Committee was appointed to inquire concerning Mr. Gonsalves, whom contributions have been made by many in the Association to aid him to go on a mission to Madeira. A resolution on the subject of slavery was passed: (see the article which follows).—The next meeting of the Association is to be held at Methuen. Rev. M. M. Dean is appointed to preach the sermon; Rev. J. Banvard, to write the Circular Letter.

tion to their fidelity shall be their success; that all their works shall be owned of the Lord of the harvest, and crowned with his blessing, and their own reward infinitely beyond their highest conception. The slothful and negligent Christian, however, will fail both of success and enjoyment, during life, and, if saved at last, it will be so by fire. He will hardly enter heaven, with none to accompany him, as the pledges of his faithfulness and usefulness.

Christian, behold the object—active goodness;—the assurance—the divine co-operation;—the reward—thine own growth in holiness, and the possession and enjoyment of the same happiness and benevolence which moved the heart of God at first to devise the plan of salvation, and which has been continually achieving the wonderful and glorious results of that plan.—They that turn many to righteousness shall shine as the stars forever. If faithful to thy God, thou shalt gradually be changed into the divine image on earth, and in eternity participate in the fulness of joy in his presence, in a sphere of service for which thy papilae on earth, thus devoted to God, shall more entirely fit thee. Say, professing Christian, wilt thou make full profit of the power of the gospel to bless others through thy instrumentality, and thus of its reflective power to bless thyself? Behold thy Exemplar; follow in his footsteps; and manifest the excellence of thy vocation in the exhibition of his spirit in works of beneficence and love. 'So far as we know, this is the only world where the Christian will be privileged to labor for the wretched, the only world where the lost may be sought and found, where a priceless treasure may be laid up to last, when suns and stars expire.'

Cultivate, then, more earnestly the fruits of the Spirit; and, feeling thy dependence upon those heavenly influences, without which all human labor is vain, let every plan and effort be attended with earnest and persevering prayer. Thus thou shalt be steadfast, unmovable, always abounding in the work of the Lord.' *s. o.*

SALEM ASSOCIATION.

The Salem Baptist Association convened on Wednesday of last week, at Lowell. The session was held with the First Baptist Church, (Rev. Mr. Ballard's), and was characterized by unusual harmony and efficiency in its proceedings. The introductory sermon was delivered by Rev. S. W. Field, of Methuen. It was a plain and faithful sermon, well adapted to the circumstances of the ministry. The next annual meeting is appointed to be held in Methuen; Bro. J. Ballard to preach the discourse, and Bro. Dean his alternate.

We have seldom attended a meeting when so much fraternal attachment and anxious desire to promote truth and righteousness were manifest. May heaven's benediction rest upon the Pastors of this Union!

CHRISTIAN REFLECTOR.

THE SALEM ASSOCIATION ON THE SUBJECT OF SLAVERY.

We hope the following will be communicated throughout the land; that every Baptist in the Union will be apprised of the fact, that two large Associations in eastern Massachusetts, embracing about seventy churches, and as many ministers, who, as a body of men are not excelled by any others in the Union for weight of character, strength of intellect, and amount of influence,—have unanimously borne their unqualified testimony against slavery, and appealed to their brethren who are involved in it, urging their earliest possible disconnection from it. We did not suppose that the Salem Association was prepared to take so decided a position, as was taken, week before last, by the associated churches in and around Boston. But, as our readers well know, there is power in example. The conscience of the Salem Association was on the side of the oppressed; and perceiving, as our brethren generally in New England now do, that they can speak forth their convictions, without being suspected of wishing to destroy popular confidence in Northern brethren, or in the established organizations which those brethren are specially appointed to sustain—they could not refuse yielding to the nobler impulses, which have so long urged them to declare against that great system of iniquity, which makes our boasted national freedom the scorn and derision of the civilized world. No resolution passed the Salem Association, on Thursday last, to which the response seemed so unanimous and hearty, as that which follows:

It was presented by the Rev. J. Banvard, and seconded by the Rev. Thomas D. Anderson, of Salem.

Whereas, silence upon the subject of slavery is regarded by many as the evidence of indifference or approbation of the evil, and whereas it is desirable that our views upon this subject be clearly expressed, therefore,

Resolved, That we regard the system of American slavery as very sinful; a system which is despised by every nation; and in the name of humanity and piety, we affectionately and earnestly call upon all professors of religion, to separate themselves from it as speedily as possible.

Not a single person voted in the negative. Gratifying as was this to those who have prayed and labored for the union of the Baptists of the North in every good word and work, it was even less significant of anti-slavery feeling in the Association than some of the circumstances which followed.—It seems that to the committee of arrangements, had been presented the distressed case of certain slaves, and the Committee deemed the matter sufficiently important to the disposal of other subjects, the Moderator called the attention of the brethren to two claims which, from different sources, had been simultaneously presented. One was that of a husband and father, who having obtained his freedom, and that of one of his children, was seeking assistance that he might purchase his wife, who is held as property in Winchester, Va., and the price of whom is \$400. This man had already secured \$350, but unless he could speedily be furnished with the other fifty dollars, he was exposed to lose his wife forever. Interesting particulars of this case were given to the Association by Rev. L. Porter, of Lowell. The other was the case of nine slaves in and about Augusta, Ga., whose owner recently died, and by this event they have become the property of certain heirs residing, we believe, in Haverhill and other towns in its vicinity. These persons are poor, but they give to these slaves, valued at \$4,500, their liberty. They are not able, however, to remove them to the Free States, and they must shortly be removed or they will be sold into perpetual bondage. Two of these slaves, at least, can read and write, and a letter from one of them to one of his Northern proprietors, was read by the Free States, and they must shortly be removed or they will be sold into perpetual bondage.

The Seminary having succeeded beyond their most sanguine hopes, it was found necessary in 1838, in addition to the Academic department, to establish a College, in which the usual course of liberal studies should be conducted, and Degrees of Learning conferred.

Charter was obtained from the Provincial Legislature for such Institution under the name of *Acadia College*, in 1839, since which time from 20 or 30 students annually from Nova Scotia, New Brunswick, and the adjoining Islands of Cape Breton and Prince Edward, have been there receiving their education, and several have already graduated.

The College is now completed, Prof. Rev. A. M. and Mrs. Isaac L. Chipman, A. M. Professors. Of these gentleman, Mr. Chapman completed his Theological studies at Andover, in Mass.; Mr. Pryor, at Newton; and Mr. Chipman is a graduate of Waterville College, Maine. They are all members of the Baptist denomination. Two gentlemen, one educated at Brown University, and the other a graduate of Radcliffe College, have charge of the Academic department.

These Institutions, although immediately under the charge of the Nova Scotia Baptist Education Society, are founded upon the most open and liberal footing as regards all other denominations of Christians, and both the College and Academy have been supplied with students and pupils from the numerous Christian persuasions. The College stands within its immediate objects, 'the Province of Nova Scotia, New Brunswick, (where the Baptists have also a large and useful Academy,) and the above named Islands, throughout which the Baptists are becoming very numerous, although as yet very generally poor, and laboring severely under the want of education.'

He then proceeds to state the conditions on which he would have such a discussion conducted. Our readers will be pleased to know what these are:

1. Let three or more anti-slavery or abolition men be selected at the North, and let as many, of opposite sentiments, be selected at the South, and let them conduct the discussion in such manner, as under such regulations, as may be most suitable.

2. Let the questions be—1. Is slaveholding justifiable on gospel principles? 2. Is proscriptive abolitionism justifiable on the same principles?—or questions of similar import.

3. Let the discussion be conducted on Bible principles, and confined strictly to Bible arguments.

4. As soon as such discussion shall be concluded, let it be printed in book form, bound in a volume, and circulated through the land.

The editor is very confident with respect to the results which would follow such a discussion. He says,

Our belief is, and has been, that such a discussion, conducted and fairly opened, and generally read, would soon quell the abolitionism which rages at the North—correct manifold errors and misrepresentations respecting the South, and eventually remove every cause of hindrance and disturbance which now seems to threaten the unity of our general institutions.

We offer the above as a concession, and as an indispensable condition of our acceptance in the denomination. We offer it as an individual, as a Southern man—and as a Southern editor. We shall be pleased to learn how it will be received by moderate men at the North.

Those in the Northern States, who regard slavery as not justifiable on gospel principles, will be highly gratified, we doubt not, to have such a discussion undertaken. For our own part, if it can be made to appear by such a discussion, that slavery is not opposed to the gospel, as we have believed it to be, we are persuaded the 'abolitionism which rages' in our department of labor, will be quelled, and 'every cause of hindrance and disturbance' will be removed; i. e. so far as we are concerned. For our object is, simply and solely, to discover, defend and urge the truth. So well assured, however, do we feel, at present, that the more slavery is discussed, the more general and deep is the conviction that it is evil, only evil, and evil continually, that as friends and advocates of emancipation, we should go for the discussion. We think it would tend most effectually to promote the great moral revolution, which commenced fifty years ago, and which without doubt, is destined to go on until slavery is banished from every civilized nation, and liberty is proclaimed throughout the earth.

We observe with pleasure, that the editor of the *Baptist Advocate* is in favor of such a discussion. He suggests 'that the Board of the Home Mission Society appoint a Committee of Northern brethren, and another of Southerners, who shall be vested with power to select and appoint the disputants on each side.'—Whether the Board of that Society will deem it their appropriate business to appoint a Committee for such a purpose; and whether they will regard themselves as possessing the prerogative to test if such power, are questions on which the editor of the *Advocate* may be better prepared than we are, to decide. The idea, however, is one we should never have entertained, but for the suggestion of the editor, who, we suppose, is conversant with the members of that body. This suggestion is followed by another proposition from the *Advocate*. He says:

Should this be done, and should the parties determine to publish successively in a weekly

discussion lasted three days, and the final vote of the Presbytery was, that the pamphlet of Mr. Graham does contain sundry great and dangerous errors, demanding their deliberate attention; and that the whole case be referred to the Synod for their final adjudication. This is a new and important issue, the decision of which may have great effect. We shall await the event, says the Evangelist, with no common interest.

PASTORAL UNION
OF SALEM ASSOCIATION.

The Pastoral Union, connected with this Association, held its second anniversary in the meeting house of the 1st Baptist church, Lowell, Sept. 24th. A. S. Train called the meeting to order, and M. M. Dean lead in prayer.

The annual election took place and for the year ensuing the following officers were chosen, viz. Bro. A. S. Train, President, W. Lamson, Vice President, and M. M. Dean, Secretary.

The deliberations of the Union was directed mostly to topics connected with the pastoral office, and those rights and privileges of pastors and churches, infringing upon sometimes by agents, and those who teach for doctrines of their religion and education generally.

I am, dear sir, yours with unsighed respect,

Sept. 20, 1844. I. E. B.

TO THE BAPTIST ASSOCIATIONS AND CHURCHES, AND ALL OTHER FRIENDS OF RELIGION AND EDUCATION, IN THE UNITED STATES OF AMERICA.

The *Nova Scotia Baptist Association* convened at Cornwallis, July, 1844, sendeth Christian

DEAR BRETHREN AND FRIENDS.—

United as we feel ourselves to be with those we now address, in our efforts to promote, within the sphere of our abilities, the great and holy purposes of the glory of God, and the welfare of men, we venture with less diffidence on the appeal which we are about to make to the sympathy and liberality of our fellow-workers in the same cause.

The Baptists of Nova Scotia, now claiming a population of one-fifth of that of this Province, Province, a proportion which applies equally to the adjoining Province of New Brunswick—have for some time past been earnestly engaged in striving to impart, not to our own children, but to the country at large, an lamentably deficient in this respect, the blessings of a sound and enlightened education.

In furtherance of this purpose, about sixteen years since, they established an Academy at Haverhill, for teaching the more advanced branches of learning, which was taken charge of the first instance by the Rev. A. Chapin, a graduate of Amherst College, Mass.

This Seminary having succeeded beyond their most sanguine hopes, it was found necessary in 1838, in addition to the Academic department, to establish a College, in which the usual course of liberal studies should be conducted, and Degrees of Learning conferred.

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Since the commencement of these Institutions the most vigorous efforts have been made to sustain them, and not less than thirty thousand dollars have been raised by voluntary contributions towards erecting buildings and defraying the annual current expenses of the establishment. During the past 18 months, at a period when the severest pecuniary pressure ever known in these Provinces, has existed, an additional College building, calculated to cost eight thousand dollars, has been erected, and is now in the course of completion.

To free the Institutions from their difficulties and place them above the fear of future danger, a sum of upwards of ten thousand dollars is required, to raise which, the Nova Scotia Baptist Education Society, now assembled at the late meeting of the Provincial Convention, held in Albany, I both remonstrated and voted against the two resolutions passed by a majority of the few individuals who composed that meeting. I did not, and do not, believe that either the Baptist Triennial Convention or its Board, 'manifested an incurable pro-slavery spirit, and are essentially committed to the fellowship of slaveholders.' Nor do I believe that the time has come, for a distinct and permanent missionary organization. And, moreover, as the respectable body of brethren who originated the 'Provisional Committee' were not present, nor even to any extent represented, at the so called Convention at Albany, I hope that the operations of that Committee shall not be brought to a close at as early a period as possible, for the sake of transferring its funds to the treasury of the new missionary organization. We trust the *Advocate*, to which I have given my services, will support us in our efforts to compete with the *Christian Reflector*, in the interest of the cause of humanity, and which extend far, very far into other countries and other climes, forbid the thought. Your kindness to us in days that are past, may your whole history from beginning to end, proclaim to us, and to the world, that you have hearts to feel, that you have means to bestow, and that you have energy to act.

I shall visit, if Providence permits, my minister, your churches, Associations and Conventions in different parts of the Union, for the purpose of presenting my plea in person, and I expect to increase and extend if possible, the confidence of the public in the paper, whose real worth and usefulness it is his desire to promote. Those brethren, who have noticed us so kindly, have touched my tender chord within us, and are assured that their commendation is valued, not so much for its expression, as the source whence it comes. When good and candid men speak kindly of us, we realize the truth of the wise man's saying: 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.'—With our brethren of the press, we desire always to be on terms of friendly intercourse. Behold, how good, and how pleasant it is, for brethren to dwell together in unity!

[From the *Baptist Record*, Philad.-Phila.]

The Rev. H. A. Graves, the able and efficient editor of the *Christian Reflector*, of the most popular Baptist prints of the day, has purchased one half of the property of the paper of W. S. Damrell, the publisher, and has thus identified himself permanently, with all its interests. We congratulate its readers on the consummation of this arrangement, by which the talents and the editorial tact of its editor are doubtless secured.

[From the *Christian Freeman*, Hartford.]

THE CHRISTIAN REFLECTOR, which we have long regarded as one of the best denominational papers in the country, has been recently improved through the enterprise of its publishers, who have adopted the system of offering prizes for well-written articles upon given subjects. We trust their liberality will find a fitting return in the interest of the cause of humanity, and which extend far, very far into other countries and other climes, forbid the thought. Their interest in the subject of slavery

CHRISTIAN REFLECTOR.

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The annual Episcopal Convention for this diocese was commenced yesterday morning, at St. John's Church, at 10 o'clock.

The address was delivered by Dr. Higby. The discourse was founded on I. Corinth. 13: 1-3. The organization of the one visible church, which has been set up on the restoration of charity—love to God and love to man—to the hearts and lives of the human family. He contended for the external unity of the church, and the divine right and succession of its ministers. He condemned all those various denominations of Christians, except the Episcopalian, and contended that only a caricature of the Christian church was to be found among them. He also contended for the "right of appointment and organization" of the "one visible and true church;" and referred his hearers to the writings of St. Paul, for the proof thereof.

At the close of the sermon, the sacrament of the Lord's supper was administered.—*N. Y. Journal of Commerce.*

We copy the following from the *Journal of Commerce* of Saturday last.

The Convention of the Eastern Diocese of New York State, sitting in this city, was the scene of much excitement on Thursday, in consequence of a proposition introduced by Rev. Dr. Higby, to proceed to the election by ballot, of the number of Trustees (46) of the Theological Seminary to which this Diocese is entitled. This was understood to be equivalent to a proposal to elect or leave out, all those members of the Board who were anti-Puseyite, as it is admitted on all hands that a large majority of the Convention are Puseyites or Tractarians. Hitherto the custom has been to continue in office, by re-election, the old members, and add enough new ones to fill vacancies.

Yesterday Dr. Higby withdrew his resolution. He stated that in offering it, he had no desire to strike at any doctrinal differences.

ORDINATION.

Ordained in Barre, 25th ult. Bro. GEORGE W. CATE, as pastor of the First Baptist church in that place. The following was the order of exercises. Invocation and charge by Rev. J. Jennings, Worcester. Reading of the Scriptures by Rev. O. Cunningham, Sterling. Introductory prayer and hand of fellowship by Rev. A. S. Lyon, North Oxford. Sermon, by Rev. S. B. Swain, Worcester. Ordaining prayer by Rev. J. B. Boone, East Brookfield. Charge to the church by Rev. J. Walker, Barre. Concluding prayer by Rev. Mr. Bullard, Barre. Hymn and benediction by the candidate. The services were of a highly interesting character, and impressions were made that cannot soon be obliterated. The joy on the occasion was not a little increased by the appropriate and skilful performances of a large and well trained choir.

The sermon was founded on 2 Cor. 5: 11. "Knowing therefore the terror of the Lord, we persuade men." The object of the speaker was to show the propriety and importance of appealing to the fears of men, as a motive, to bring them to Christ. This sentiment was very clearly and justly illustrated and enforced from analogy, and the Scriptures. That this mode of establishing and maintaining the honor and authority of government, both human and divine, was in accordance with the nature of moral beings, and universal in its application, as witnessed in all ages of the world. The sermon was listened to with fixed attention and increasing interest to its close, and was characteristic of its author.

Bro. Cate, who is a graduate of Brown University, and also of the last graduating class of Newton Theological Institution, enters upon his field of labor, with encouraging prospects of usefulness. May the cord of affection and esteem that now unite pastor and people never be sundered, but by the Providence of God. "What God hath joined together, let not man put asunder." But as weeks, months, and years revolve, by mutual fidelity and patient continuance in well doing," may those dearest of all ties be strengthened, and bind them closer and closer, till, severed by death, they fall side by side; and awaiting the last trump, they shall rise together to meet the Judge of all.

Editor's Table.

CHRISTIAN REVIEW.

We wish to call more particular attention to the last number of the *Christian Review*. Some of the best minds of our denomination have been employed in the preparation of its articles. The first, entitled "The Moral Forces of Christianity," will be recognized by those who listened to the essay read before the last meeting of the Massachusetts Conference of Baptist Ministers. We noticed it particularly at the time, and gave some of its fine paragraphs in our columns. The second is a very judicious and timely article, on the "Personality of Satan." The third article is entitled "The Power of Illustration." A more philosophical and valuable disquisition has seldom appeared in the *Review*. It should be thoroughly studied by every preacher; we believe, however, it was written by a layman. The fourth article is a review of "The Great Awakening. A History of the Revival of Religion in the time of Edwards and Whitefield;" not so much a *review*, however, as a dissertation on *revivals*. It abounds in just and striking sentiments; but, while some will approve every view taken, others will probably take exceptions, at least to some passages, which contain decided hits at "modern evangelism." The article is read, we learn, with great interest, and all the subscribers of the *Review* will doubtless be glad to see it there, whether they agree with all the positions taken or not. For our part, we like to have the *Review* a little spicy. What every one approves, or does not dissent from, nobody is specially interested to examine.

The fifth article is a review of a book of travels, entitled "The Highlands of Ethiopia." The sixth is an article on Church Discipline; a pithy article, elucidating many important principles. It is suggested by the work of Rev. Warham Walker on this subject.—"Infant Church Membership" is the title of the last article, a review by the editor, of a Pedobaptist work. Several interesting literary notices complete the number.

FAMILY PRIDE: or the Palace and the Poor-house. A romance of real life.

This is the title of a small volume published by Lindsey & Blakiston, Philadelphia. It illustrates the evil of family pride, and the disciplinary power of God's providence.—A small volume entitled "The Ruined Gamester," has been issued by the same publishers. For sale by Gould, Kendall and Lincoln.

AN ANTIDOTE FOR THE DOCTRINE OF UNIVERSAL SALVATION. By Rev. JOHN G. STEARNS.

This is not a large work, and it is issued in a cheap form. But it is eminently adapted to do execution; plain, pointed, and convincing. We allude to a notice of it in the N. Y. *Baptist Register*, a few weeks ago, and we are much obliged for the copy which has been forwarded. This is a second edition, carefully revised, and

improved by the author. Published at Geneva, N. Y., by Ira Merrill.

EARLY PIETY: its Progress and Results, as exhibited in the lives of eminent Christians.

This is a handsome and a very interesting book for the young. It is written in the style of familiar conversations, and well adapted to secure the attention and to preserve it. The publisher is O. L. Perkins, 62 Cornhill.

The Messrs. Harpers, of New York, have published, and Messrs. Saxton, Peirce & Co. have for sale, No. 2, of Prof. Bush's *Exposition of Nebuchadnezzar's Dream*; No. 10, of the illuminated Pictorial Bible; and Part 18, of M'Culloch's *Gazetteer*.

Miscellanea.

THE APPEAL FROM NOVA SCOTIA.—We most cordially commend to the attention of our readers the communications from Bro. Bill, who is despatched to visit this country by the Baptists of Nova Scotia. He was present at the meeting of the Boston Association, and secured a very general interest in the objects of his mission. There is no question about the exceeding urgency of his claims, and the importance of his receiving aid from the United States.

The following item we copy from the Minutes of this Association.

Boston, Sept. 19, 1844.

At a meeting of the Boston Baptist Association, the Rev. E. Bill, from Nova Scotia, was present, and made some interesting remarks respecting the condition and claims of Acadia College in that Province, whereupon the following resolution was presented by the Rev. Baron Stow, and unanimously adopted.

Resolved, That we heartily wish to inform the communications of the Rev. Bro. Bill, and cordially commend him and his enterprise to the kindest consideration of all the friends of Zion.

DANIEL SHARP, Moderator.

WM. H. SHAILER, Clerk.

HON. C. CLAY.—This able, noble-hearted, and promising statesman was in this city at the time of the great Whig celebration, and made two speeches, one on Boston common from a platform, and the other, in the evening at Tremont Temple. The latter was listened to by an immense audience with the greatest enthusiasm and admiration. The subject of slavery was handled by him, as he was not afraid of it. He spoke of himself as responsible only for himself. "I know," said he, "too well, that I am denounced at the South as an enemy of my country; I know also who they are, that pursue with inexorable malice, which neither time nor distance, nor any thing short of utter ruin of my name and person, can ever satiate. To the pro-slavery party of the South I owe nothing—no—not my life; once more now, however, I scorn their wrath and defy their power."

It is the editor of the Herald authorized to say, that the Board have voted that they will appoint Mr. Reeve to be their missionary. We are able to inform him that they have passed no such vote; nor will they pass such a vote.

REV. J. L. BURROWS.—We have received a copy of the farewell sermon, delivered by Bro. Burrows, on the occasion of his leaving the pastoral charge of the church in Sansom street, Philadelphia. It indicates, in the main, an excellent spirit, and a well endowed mind. The church of which he has now taken the oversight, anticipates, as we learn from the Record, erecting a house of worship on Broad Street, corner of Brown. The church he has left, has invited the Rev. Wm. Shadrach, of Pittsburgh, to become their pastor. Bro. Shadrach was for sometime pastor of another church in Philadelphia, and has in that city numerous ardent friends.

AN INTERESTING ANNOUNCEMENT.—The American Messenger states that a convert of the Tract Society, himself a convert from papacy, has met with such success in his labors among Romanists, in the city of New York, as to induce him to commence a new church, to be composed exclusively of converts from popery. It commences with thirty members.

INCREASE OF PROPERTY IN BOSTON.—We learn from the Transcript, that in this city, an increase of \$7,000,000 in assessment value of property has been made this year, and the rate of taxation is of course less, being \$6 on a thousand instead of \$6.20.

THE OBSTRUCTIONS ON RAILROADS.—On Wednesday afternoon, as a train of sixteen or eighteen empty cars was approaching Reading, the engineer discovered a plank upon the track at one of the waterings places, about nine miles from the road from Chicago to this place, about thirteen miles, including a bridge across the Schuylkill. The east and west roads are to be laid upon—the east crossing at Hockessin, and the west at Williamstown.—*Northampton Courier.*

Mr. Clay disagrees with many other able anti-slavery and political casuists, with regard to supporting Henry Clay for the Presidency, but we believe, anti-slavery men generally were delighted with his speech. It has since been published, and is for sale at the office of the *Advertiser*.

NEW HAMPSHIRE BAPTIST A. S. SOCIETY.—We have read with sincere gratification the annual report of this Society, recently published. A view is taken, in the first place, of the points of success in the cause of emancipation, and secondly, of its present position and prospects. It is the opinion of this Society, that the national organizations which associate Northern and Southern Baptists, this subject occupies an entirely different position from that in which it was held three and four years ago. The view taken in the Report of the last meeting of the Triennial Convention, is precisely the same as we have taken from the beginning. They regard the Southern brethren as having entirely yielded their former claims. They say:

"Much less than press the ejection of abolitionists from the Convention, they have recovered their doctrine, and greatly improved their shipwrecked and cast labor with them on the waters in the great work of evangelizing the world." Furthermore, instead of holding their demands upon the Board, they have by their own vote placed the very men in the Board, who are preaching the doctrines of emancipation and calling the attention of the public to the monstrous sins in the accused system of slavery. And do not these simple facts declare a change? Anti-slavery is thus coming up in one mind, becoming the arousing question before the assembled representatives of the Baptists of America, drawing for the eloquence and talent of our numerous ministry."

According to the meetings at Philadelphia, this Report says:

"The Convention and Home Mission Society were never designed when assembled to discuss the right of holding property in men, yet as slaveholding necessarily came up, men of great talents and abilities, for the defense of their cause, and causing six hours of intense agony and distress."

THE MONUMENT SQUARE BAPTIST CHURCH in Charlestown, have purchased a lot of land in the immediate vicinity of the Bunker Hill Monument, on which they intend to erect a house of worship to be conducted on the principle of free seats. The building committee have resolved, Providence favoring, to ready by the opening of spring, to proceed with the building with all possible despatch, and have appointed a sub-committee to procure a plan and make the necessary contracts.

WE HAVE NOT YET OBTAINED from the Committee their decision with regard to the articles submitted for the prize. A considerable number having been presented, some time is required for their examination.

WE COMMEND the advertisement of Miss Parker's School to the special attention of our readers in Boston. We have seen her testimonials, and learn from them that she has enjoyed the highest advantages, and possessed qualifications for teaching, of the first order.

improvement of the clergy. Another step towards Rome.

A new work has been issued by Mr. Ward, of Balliol College, Oxford, in which the most offensive papal dogmas are put forth. He avows a belief in regeneration, justification by faith, which Luther called the article of a standing or a falling church, he denounces as "a soul-destroying heresy," as engendering "atheism," as "what cannot be held consistently even by devils" as "more fundamentally at variance with an higher and better nature than atheism itself." Of the reformation he says, "it was of no single movement, the church, except Arminian, was found in contention, which seems to me to wholly destitute of all claim on our sympathy and regard." Yet Mr. Ward, after all this, maintains his connection with the Protestant church!

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The *Cincinnati Atlas* published the following remarkable instances of the importance of a standing or a falling church, he denounces as "a soul-destroying heresy," as engendering "atheism," as "what cannot be held consistently even by devils" as "more fundamentally at variance with an higher and better nature than atheism itself."

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Poetry.

For the Christian Reflector.

The Home of Beauty.

By Wm. SHEPARDSON.

Tell me, where doth beauty dwell?
In the gray mountain dell,
Or beneath the leafy shade
Of the lonely forest glade?

Or, within the vernal bower,
Rich with hues of blossoming flowers,
Where the myrtle soft is seen,
Bending o'er her couch of green?

Or, beside the stream that flows
Gently where the lily grows,
And upon its glassy bed
Sweetly rests its drooping head?

Or, in regions far away,
Where the spicy breezes play,
And the singing gales rove,
Through the palm and orange groves?

Beauty dwells in every place
Where our Maker's hand we trace;

On the top of mountains high,
Where eternal winters lie;

And, within the shading wood,
Where the forest oak hath stood,
Ages, in majestic might,
Like a chief in arms bright.

Beauty dwells in every bower,
Varying hues of many a flower;
And reclines in soft repose
By the sweet and blushing rose.

Beauty dwells in forests wild,
Fanned by Africa's breezes mild,
Where the bright winters long have rolled
O'er the sands of shining gold.

Beauty shows her lovely face,
Bright and fair, in every place;
Brighter yet must be her smile
Where no sin can cast beguile.

Earthly beauty fades away,
Like the rose in summer's days;
And the flowers that loveliest bloom,
Often find the earliest balm.

Faithless scenes of beauty lie,
Never seen by mortal eye;
Far beyond the flight of time
Is that blest and peaceful clime.

There, Elysian beauties shine,
Ever blooming, and divine;
Pure and lovely, bright and fair,
'Tis the home of beauty there.

The Four Ages of Thought.

What is Thought?

In childhood—an imperfect gleam,
A summer bower, a moonlight dream,
Glimpses of some fair-shining scene,
A rosy wreath, the blessed beam.

That dwells in mother's eyes.

In youth—an arm'd with delight,
Sweet thronging fantasies of light,
Meek eyes with love's own radiance bright,
Soft music from a summer night.

Hope budding into joy.

In manhood—a benighted shore,
With wrecks of all scattered o'er;
Dark swelling doubts, fears scoured before,
A spirit withered at the core—

A sea of storm and strife.

Age—an calm, unrazed eye,
Living in words of memory;
Low-breathed thanks for love on high,
A patient longing for the sigh.

That waits it rest.

The Family Circle.

The Death of Children.

The death of the young and promising is one of the most affecting dispensations of Providence. No bereavement, we suppose, inflicts so deep and painful a wound on the parental heart. We see the workings of a parent's emotions in the case of Jacob in the apprehended loss of two of his sons, when he said—"My heart is bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away." And David, too, when he heard of the death of Absalom, gave vent to the most bitter lamentations.—And the king was much moved, and went up to the chamber over the gate, and wept; and as he went thus he said, O my son Absalom! my son, my son Absalom, would to God I had died for thee! O my son Absalom, my son, my son! What pungent feeling is indicated by such language!

Similar feelings are experienced in a great or less degree, by all who are called in the providence of God, to bury their offspring. As parental affection is the most intense, so the severance of those ties that bind a parent to his child, must be more severe than the dissolution of any other connection. The hearts of parents are bound up with their children. They are a part of themselves—bone of their bone, and flesh of their flesh. For them, they live and labor—their happiness is daily studied—the days and nights of anxiety they have spent on their behalf are almost numberless. Nor does their solicitude terminate with the years of infancy and childhood. As they pass these periods of life, and enter more into the world, they are watched, if possible, with still more care—still stronger solicitude is excited. And as they advance still further in life, how many expectations of future usefulness and honor are indulged! Nay, busy fancy anticipates the future, and invests the beloved object with much to gratify and elate parental feelings. So easily do parents flatter themselves that their offspring are, as yet, secure from death, that they anticipate nothing for them save protracted life, and usefulness, and pleasure.

Such are their children now—to-day; all in regard to them, is pleasing and promising—nothing is apprehended to disappoint one hope, or frustrate one scheme. But, alas! amid circumstances and anticipations so cheering, a sudden change takes place. The bright sky is unexpectedly clouded—the bow of promise suddenly disappears! The object of so many anticipations is prematurely, and in the twinkling of an eye, cut down, and with it, the bright hopes of the moment are forever obscured in the gloom of the grave! It is not surprising, then, that the parental heart should bleed under a bereavement so unlooked for, so severe! No wonder that it should be found difficult to heal the wound which such a stroke has inflicted—or to be re-assigned to a dispensation so painfully trying! What can supply the vacancy in a father's or mother's heart, which the death of a fond child has occasioned? Ah! nothing—the fond one can never return.

But there is consolation even under this infliction to bereaved parents—it is found not in impatient complaints, or in wild conjectures as to the reasons of this particular affliction, at this particular time; but in unreserved and humble resignation to that providence which has laid your comforts in the dust. Imitate the pious exam-

ple of Job, who, when deprived of all his children at a single stroke, uttered no complaint; but recognizing the sovereignty of God in the bereavement, says, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Yes; children are but his gifts—and in their removal by death, he only takes what he gave. If he imposes a debt of gratitude in the gift, he now no less imposes the duty of resignation to his sovereign will, in their removal. How happy to realize, that all our changes, disappointments and losses, are permitted and controlled by an all-wise, benevolent, and righteous Sovereign!

O, blessed be the hand that gave,
Blessed when it takes;
Blessed he who smites to save,
Who heals the heart he breaks;
Victory and true are all his ways,
Whom heaven adores, and death obeys.

Biblical Recorder.

Conversion of a Jew.

A very pleasing incident has been related to us concerning the conversion of a Jew to the Christian faith. The name of the convert Israel Boothrod. He is a young man of pleasing manners, and apparently fine talents, a native of London, England, where his parents and other relatives reside. He has been in this country but a short time. Before he left home, his grandfather, who is a Jewish high priest, enjoined upon him, in the most solemn manner, never to read the New Testament, or believe in Jesus of Nazareth as the Messiah. At Liverpool he became acquainted with a Christian lady, who took an interest in his welfare, and urged upon him to read the New Testament. He refused; but she, without his knowledge, placed the forbidden book in his trunk. Finding it on shipboard, he could not restrain his curiosity, and read it through twice carefully, but still regarded it as fictitious, and its divine author an impostor.

How he came into this region we did not learn; but last week he went to a camp meeting of the Methodist Episcopal church, near Beaver, and while attending in a listless manner to the preaching of the gospel, his mind was suddenly arrested by the words of the preacher, and he began to inquire in his own mind "what if all this be true?" His feelings became so excited that he attempted to leave the ground, but on second thought concluded it was not fair to reject the testimony of the preacher without a hearing. He returned and listened, and after the discourse was over, retired to the woods under great agitation of mind, and began to pray to the God of Abraham and Isaac and Jacob—the God of his fathers—to show him whether the Shiloh had come, and whether Jesus Christ was the Messiah. His anxiety increasing, he returned to the meeting, and earnestly sought salvation in the name of Jesus Christ, as the only true Messiah, who had already come into the world. His petition was attended with success. He found peace in believing. His exclamation, on being enabled fully to confide in a crucified and risen Saviour, was, "the Shiloh has come! the Shiloh has come!"

On Monday last he attended a Methodist camp meeting, near this city, and took upon himself the profession of Christianity in the ordinance of baptism. Previous to the ceremony, in the presence of the assembled congregation, he gave an account of his early life and Christian experience, and in a most affecting manner professed his faith in Christ, and when the holy rite was performed in the name of the adorable and ever blessed Trinity, his joy was so great in the confident belief and trust in a Messiah already come, that he sank to the ground under overpowering emotion.

His parents are said to be very respectable and wealthy, and it is supposed that his profession of Christianity will seriously affect his future worldly prospects. May we not hope that he will be instrumental under Divine Providence in leading many to the Star of Hope ever to arise over the mourning and desolate tents of Jacob?

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